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fully assembled and that the embassy therefore felt no serious reluctance in accepting the half-month's delay. It would merely insure the more perfect concentration of the tribes. We do not know whether the ambassadors experienced any opposition in inducing the tribes to comply with the postponement of their exodus. However that may be, the Helvetii waited. Blind they must have been, for meanwhile, secretly but surely, Caesar's troops were mobilizing and the redoubts were going up on the south bank of the Rhone.

It was doubtless an exciting scene on those April Ides that followed, when the Swiss envoys returned, according to the agreement. If a suspicion of Caesar's treachery had in the meantime dawned upon the blunt intelligence of the barbarians, if evidences of stronger barricading and intrenching greeted the envoys on their second visit to the praetorium at Geneva, we may well imagine that little deference was wasted by the Helvetii upon their scorned and suspected foe. And as for Caesar, if he had possibly given out the impression of vacillation at their first conference, he was certainly masterful now. "Positively no passage could be granted". But the climax was contained in the clause that followed; "If you attempt to use force, I shall resist you". Astounded that the Roman should be thus peremptory, chagrined that they had been deceived, angry that they should even be threatened, the Helvetians in mingled confusion and wrath returned to their nation. And we may be sure that the affronted ambassadors were among the foremost in leading those impetuous, ill-concerted, disastrous sorties that followed.

Nammeius and Verucloetius disappear from the narrative and we know nothing of their subsequent career. Highest nobles that they were, they doubtless led in battle as in statecraft. The probabilities are, therefore, strong that these two chieftains perished in some one of the several conflicts with Caesar. They may have yielded up their dauntless spirits in the attempts to storm the Rhone (I. 8). They may have been cut off with the unfortunate detachment that had not yet crossed the Saône (I. 12). We should prefer to think of them as having survived these fatalities, to fall finally with the thousands of their compatriots in that last great battle near Bibracte (I. 23-26).

FREDERIC STANLEY DUNN

UNIVERSITY OF OREGON, Eugene, Oregon.

### REVIEWS

Homer's Iliad: First Three Books and Selections.

Edited for the use of Schools, by J. R. Sittlington Sterrett. New York: American Book Co. (1907). Pp. VIII + 179 (text) + 270 (notes) + 161 (vocabulary).

#### PART I.

Professor Sterrett, after spending many years in travel and the study of archaeology, returns defi-

nately with this edition to the study of the epic, to which his earlier years were devoted. This latest book is a work of ripe scholarship and there is evident on every page the fruit of unwearied industry. I know of no other English edition which shows such familiarity with the land and the scenes of the Iliad, or has so many archaeological notes and illustrations. The vocabulary has been prepared with unusual pains and skill, the definitions are clear, and show taste and discernment, the etymologies are full and agree with the best in modern scholarship. In archaeological matters and in vocabulary this edition leaves little to be desired.

The explanatory notes are too numerous to be discussed in detail; so I shall make a few comments on the annotations of the first one hundred verses.

Vs. 2. "οὐλομένην: the lengthening of the first syllable (to make the word dactylic, D. 55), is found in but few words". A glance at the writings of Schulze, Danielsson and Solmsen on the subject will show that such lengthening is common. Then the reference to D. 55 (D. denotes the 53 pages, with 251 paragraphs, on the Dialect of Homer) puts οὐλομένη in the same category with ξείνος, κούρος, καλός κτλ, words in which the long syllable is due to an original digamma and is not involved in metrical lengthening. These words belong to a separate class and should not be confused with the word under discussion in the note.

Vs. 3. "Αἰδι . . . The word always refers to the god, and not . . . to the lower world". In Iliad 23. 244 there is one sure example of Hades as the name of the place.

Vs. 4. "τεύχε . . . The actions of ἔθηκεν and προλαβεν were done and over with in the past, but that of ἔτευχε was in progress in the past . . .". The time of all the verbs is the same: the aorists simply supply the details. Cf. Gildersleeve, Syntax 211: "The situation is described by the imperfect and isolated points presented by the aorist".

Vs. 5. "οἰωνοῖσι: . . . said with reference to those birds that soar in solitary (derived from οἶος alone) isolation . . .". Now turn to the vocabulary: "οἶω ὅς (ἀφιετός, eagle, avis, ὀφειωνός) . . .". Here there is no reference to the derivation given in the notes.

Vs. 6. "The slow, impressive spondees at the beginning of the verse are intended to attract one's attention and fix it on what follows". Anyone inclined to see impressive spondees might well ponder over this oft-repeated verse:

ἐς ᾧ' ἀσαμίνθους βάντες ευξέστας λούσαντο.

Vs. 16. "The masculine caesura of the fourth foot assigns δῶω to Ἀτρεΐδα, otherwise it might be taken with κοσμήτορε". This is simply a matter of editing, since it would be just as true

to say that the feminine caesura of the third foot, the most common caesura, assigns δῶ to κοσμήτορε.

Vs. 18. "δῶματα: δῶμα means a *chamber*, therefore δῶματα means strictly a *house, mansion*, because a house is composed of a number of isolated chambers". Witte has maintained that no such distinction exists, and the examination of any ten passages where the words are found will show that he is correct.

Vs. 22. "The spondee in the second foot gives the verse a weak and halting rhythm". Then most of Homer halts with it, since there are, according to Ludwich, 240 verses in the first book which have a spondee in the second foot.

Vs. 25. "ἀφίει: the imperfect implies a series of actions or a single action in progress in the past; the dismissal was not an instantaneous act". Cf. Gildersleeve A. J. P. 4. 160: "So rooted is the tendency in beginners to consider imperfect prolonged and aorist momentary that a course of εὐθὺς with the imperfect and of high numbers with the aorist is necessary to get them into right habits of thought". A similar note on the imperfect a few lines below seems to me to contain the same error.

Vs. 27. Here there is a reference to D. 14, which has this sentence: "Verses with five consecutive dactyls are comparatively rare and are always used with a purpose; namely, to depict the rapid movement of the action or mental excitement". As Homer has over 5,000 such verses they are hardly comparatively rare, and they are not always used to picture haste and excitement, as this common verse will show:

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον εἵντο

Indeed at least one-half of such verses give a picture of calm or quiet; so, when Zeus comes into the presence of Hera at verse 536, he tries to look calm and unconcerned, but the verse has five dactyls. Many of the verses in the Catalogue of the Ships have five dactyls.

Vs. 31. "Elsewhere ἀντ' αὖ is always used with the genitive and expresses voluntary approach". Even in this text in Z. 127 the verb is used with the dative. This verb is so common with the dative in Homer that the dative has a distinct definition of its own.

Vs. 35. "κίων: . . . not *while going*, but *after he had gone*". As such a meaning is impossible in the frequent verse,

ῥηϊα, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι,

I prefer to translate it, *as he went*, in the present passage.

Vs. 47. "κινήθεντος: genitive absolute". Homer makes rather scant use of the genitive absolute, so that I prefer to regard this as joined in loose connection with the preceding genitive.

Vs. 48. "He (i. e. Apollo) was seated on a cloud". What proof is there of this? This seems opposed to the quotation from Lessing given on the next page. If Apollo remained above the clouds, what is the force of βῆ δὲ κατ' Οὐλὸν, ποιοῖ?

Vs. 53. ". . . The verse is rhythmically poor, because the caesura does not mark a pause in the sense, but actually separates ἀνά from its noun, and there is no following caesura". The verse is poor, but the real weakness is in the fact that the verse is divided at the end of the third foot.

Vs. 54. "τῇ δεκάτῃ: supply ἡμέρα, dative of time. . . . The fact that ἡμέρα could be omitted shows that it was more commonly used than ἡμαρ

We, too, may omit *day*, but not the rarer word *morn*". The important fact that ἡμαρ is used thirty times as often in Homer as ἡμέρα shows that it was common. The fact that ἡμέρη is a very indigestible cretic may explain the poet's hesitancy in using it. However, the phrase metri causa is not lightly to be employed; see Professor Gildersleeve's comments in A. J. P. 29. 376. In regard to the last part of the note, that *morn* may not be omitted, cf. Gray's Elegy:

The next, with dirges due in sad array

Slow through the church-way path we saw him borne.

There can be no question that *morn* is understood here with 'next'.

Vs. 54. "καλέσσατο: . . . The active would have been used if Achilles had called them personally, but the causative middle means, *caused the herald to summon them*". No such distinction can properly be drawn, as has been shown by Gildersleeve, Syntax, 150. So an examination of all the uses of δρᾶτο convinces me that the note to vs. 56, "the middle means to see with sympathetic eye", has nothing to support it.

Vs. 59. "πάλιν always means *back* in Homer, never *again, for a second time*". Yet in his own vocabulary he quotes B. 276 as a sure example of this word meaning 'again', 'for a second time', and that is not the only one in Homer.

Vs. 71. "φίλιον: means *Troy-land*, the realm of Priam, not *Troy*, which is φίλιος". I do not get the drift of this note, since in the vocabulary this very passage is cited to prove the thing here denied.

Vs. 71. In the Iliad "εἶσω . . . always takes the accusative, and always follows its case". Capelle gives a long list of passages where this word precedes the accusative. This error also is not in the vocabulary.

Vs. 73. "ἐὺ φρονέων: *wisely*, not *kindly; with good sense*, not *with good intent*". A wrong definition, as Od. 7. 74 shows. Capelle gives the proper meaning as follows: "εὺ φρονεῖν τι εἶ, gut gegen jmdn gesinnt sein".

Vs. 83. "στήθεσι: plural, because there are two sides to the body". The word is plural, in general, when the idea of body is ignored and it refers to the mind; it is then equivalent to *φρεσι* whose number it takes. Thus all connection with "two sides" is gone.

Vs. 88. "δερχόμενοι: found only here in this sense". Look at Od. 16. 439.

Vs. 98. "πλην: in Homer regularly takes the aorist infinitive, with three exceptions". Inexact, since it is also used with the finite moods, as well as the infinitive.

Lack of space compels me to omit other points in the first one hundred verses where I prefer a different interpretation. The looseness of the notes does not show itself in the vocabulary, which often supplies the needed correction for the annotation. The part called Dialect of Homer shares the weakness of the notes rather than the strength of the vocabulary. I select this one example, Dialect 203, C: "εἰμι is always future". This word is not future in comparisons and general expressions. The "always" of the Dialect is properly changed to "often" in the vocabulary. The theory, advanced without qualification on page 2 of the Dialect, that the hexameter is due to the union of two dactylic tripodies into one verse, was much questioned before this book was written, but now seems fully discredited by the investigations of Sommer, Schroeder, and Drewitt.

A discussion of the text will follow in a subsequent number of THE CLASSICAL WEEKLY.

NORTHWESTERN UNIVERSITY

JOHN A. SCOTT

A First Latin Book. By Clifford H. Moore. New York: D. C. Appleton & Co. (1903). The Twentieth Century Text Book Series. Pp. xii + 298.

The Elements of Latin. By Clifford H. Moore and John J. Schlicher. New York: D. C. Appleton & Co. (1906). The Twentieth Century Text Book Series. Pp. xii + 284.

Professor Moore's First Latin Book makes a notable addition to the number of such books already on the market. Its method and scope, indeed, are in some respects unique. The author evidently has little sympathy with the modern tendency of making the subject too easy and the gap too great between the first year Latin and the second year readings in Caesar and Nepos. This standard of thoroughness, therefore, makes the book better adapted to the use of students of maturer age than to very young beginners.

The order of the presentation of the lessons is on the whole admirable. The author has steered a middle course between the overcrowding of forms and principles and the too fragmentary and scatter-

ed arrangement of the same. A particular feature is the introduction of the subjunctive mode as early as the Twenty-ninth Lesson. In the treatment of this mode, also, we find a departure from the general custom in such books in the introduction of the independent uses before the more commonly employed dependent constructions. This early presentation of the subjunctive uses affords ample opportunity for their thorough mastery before the completion of the book. The principles of indirect discourse are introduced in the Forty-first Lesson, and their explanation in connection with that of the subject and object infinitive makes a very clear exposition of this difficult construction. This early treatment of these two stumbling blocks in the beginner's progress and their frequent repetition throughout the remainder of the book are a strong recommendation to those teachers who, on taking up second year reading, find a general misunderstanding or ignorance of these important matters.

In the exposition of other syntactical matters, stress is laid on the points common both to Latin and English, and all the ordinary constructions are gradually developed and fully illustrated.

The division of the i-stems of the third declension into regular and mixed classes, while scientifically accurate, may tend to cause a needless confusion in the mind of the beginner in a matter which is already confusing enough.

The vocabulary contains about eight hundred and fifty words of common occurrence in Caesar and Nepos. Each word, moreover, is used, during the course of the lesson, at least eight times, thus ensuring an opportunity for frequent repetition.

The exercises from Latin into English and vice versa are very full, each set averaging eight to ten sentences. Easy connected readings in Latin, drawn largely from Livy, Florus, Eutropius, Viri Romae and other sources, are introduced as early as the eighth lesson and gradually increase in difficulty with the student's growing ability to read. At the end of the book are appended the chapters on Caesar's Invasion of Britain, thus affording some actual reading of one of the most interesting episodes of the Commentaries before undertaking the work of the second year.

Another feature which will appeal to many teachers is the practice of making frequent references to the leading school grammars.

The type and appearance of the book are excellent and in general uniformity with the other text books of the Twentieth Century Series.

The Elements of Latin is in no respect a revision or rehash of Professor Moore's First Latin Book. In several points, indeed, it differs radically both in form and purpose from the previous work. It is intended for a younger class of students than the First Latin Book, and, while no attempt has been